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J.N. Hostetter

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# Evangelical VISITOR

March 27, 1967

## THROUGH DEATH TO LIFE

Have you heard the tale of the Aloe plant,  
Away in the sunny clime?  
By humble growth of a hundred years  
It reaches its blooming time;  
And then a wondrous bud at its crown  
Breaks into a thousand flowers;  
This floral queen, in its blooming seen,  
Is the pride of the tropical bowers;  
But the plant to the flower is a sacrifice,  
For it blooms but once, and in blooming dies.

Have you further heard of this Aloe plant  
That grows in the sunny clime,  
How every one of its thousand flowers,  
As they drop in the blooming time,  
Is an infant plant that fastens its roots  
In the place where it falls on the ground;  
And, fast as they drop from the dying stem,  
Grow lively and lovely around?  
By dying that spring from the death of the old.

Have you heard the tale of the pelican,  
The Arab's Gimel el Bahr,  
That dwells in the African solitudes  
Where the birds that live lonely are?  
Have you heard how it loves its tender young,  
And cares and toils for their good?  
It brings them water from fountains afar,  
And fishes the seas for their food.  
In famine it feeds them—what love can devise!  
The blood of its bosom, and feeding them dies.

Have you heard of the tale they tell of the Swan,  
The snow-white bird of the lake?  
It noiselessly floats on the silvery wave,  
It silently sits in the brake;  
For it saves its song till the end of life,  
And then in the soft, still even  
Mid the golden gleam of the setting sun  
It sings as it soars into heaven;  
And the blessed notes fall back from the skies.  
'Tis its only song, for in singing it dies.

Have you heard these tales? Shall I tell you one,  
A greater and better than all?  
Have you heard of Him the heavens adore,  
Before Whom the hosts of them fall?  
How He left the choirs and anthems above  
For earth in its wailings and woes,  
To suffer the shame and the pain of the cross,  
And die for the life of His foes?  
O Prince of the noble! O Sufferer divine!  
What sorrow and sacrifice equal to Thine!

Have you heard this tale, the best of them all,  
The tale of the Holy and True?  
He dies, but His life in untold souls  
Lives on in the world anew.  
His seed prevails, and is filling the earth  
As the stars fill the heavens above;  
He taught us to yield up the love of life  
For the sake of the life of love.  
His death is our life, His loss is our gain—  
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn  
Who for others do give up your all;  
Our Saviour hath told you the seed that would grow  
In to earth's dark bosom must fall—  
Must pass from the view and die away,  
And then will the fruitage appear;  
The grain that seems lost in the earth below  
Will return many fold in the ear.  
By death cometh life, by loss cometh gain,  
The joy for the tear, the peace for the pain.  
—Henry Harbaugh

"... he was wounded for our transgressions,  
he was bruised for our iniquities;  
the chastisement of our peace was upon him;  
and with his stripes we are healed.  
... it pleased the Lord to bruise him;  
he hath put him to grief: ...  
he was numbered with the transgressors;  
and he bare the sin of many ..."

Isaiah 53:5-10-12

"Whom God hath raised up;  
having loosed the pains of death:  
because it was not possible that he should  
be holden of it." Acts 2:24  
"But now is Christ risen from the dead,  
and become the firstfruits of them that slept.  
O death, where is thy sting?  
O grave, where is thy victory?"

I Corinthians 15:20;55



# EDITORIAL

## Resurrection Power

CALVARY represents the price for man's redemption. Calvary's completeness, full atonement for man's need, is confirmed by the resurrection.

*"Who was delivered for our offenses and raised again for our justification."* Romans 4:25

The resurrection demonstrates power without limit. Sin circumvents, dissipates and totally destroys. The extent of the curse had to be over-powered by the dynamics of deliverance. The resurrection of the Lord Jesus Christ constitutes the proof of a complete salvation.

"The death of Christ is the epitome of sin's consequences, the total resultant of the encounter between uninhibited evils and absolute holiness. The shame of legal condemnation, the exposure to ridicule, the humiliation of public disgrace, and the intense physical suffering of the cross combined to inflect upon Jesus the worst that evil could accomplish. He endured every mental and physical agony that any man could bear and calmly consigned his spirit to God in utter confidence. The manner of His death bespoke victory so convincingly that the pagan centurion said, "Truly this man was the Son of God" (Mark 15:39). So writes Dr. Merrill C. Tenney in "The Reality of the Resurrection."

*"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."* Acts 2:24

Looking at the Resurrection as an epoch of history, Dr. Tenney writes:

"The Biblical evidence for the verity and importance of the resurrection is incontrovertible. Whether the Gospels be four contemporaneous witnesses of equal value or whether they represent stages of a tradition which increasingly magnifies the miraculous element, they agree that Jesus rose from the dead on the third day."

Further:

"The resurrection cannot be reproduced in a test tube or observed by a telescope. It can best be described as the intervention of divine power in the disintegrative process of decay, by which dissolution is arrested and the regenerative power of God is manifested."

Translating this into spiritual experience, the testimony of Eugenia Price, taken from "The Burden is Light" is relevant.

"I was born the first time on June 22, 1916, and then I was born the second time on October 2, 1949. And if this sounds like fantasy . . . this is the part . . . which proves that the second birth is fact. And especially Reality.

"On Monday morning, October 3, 1949, ——— went to New York's Grand Central Station with me and put me on a train for Chicago. . . . I sat up on the train in the coach all the way and scarcely knew it because to me the train had wings! . . . As the crack streamliner moved through the night toward Chicago my heart leaped up with joy.

"Yes I want to be wholly obedient! I wanted to obey someone for the very first time in my entire life!"

Resurrection power as a re-creative force, fits the experience to individual need. This writer speaks for  
(Continued on page five)

## Report from the Bishops' Nominating Committee

The Bishops Nominating Committee under assignment by the Brethren in Christ General Conference of 1966 has been working at its appointed task since late last year. By this time the work of the committee has progressed to a point where a report to the church can be presented.

Negotiations in process with potential nominees for the office of bishops have developed so that names being submitted by the committee to the General Conference for the respective regions may be presented to the constituency. Names with the regional conference for which each is nominated are:

H. A. Ginder	Allegheny
C. B. Byers	Atlantic
R. V. Sider	Canada
J. N. Hostetter	Central
A. M. Climenhaga	Midwest and Pacific

The Bishops Nominating Committee request the continued prayers of the brotherhood for divine guidance in the continuing work of the committee and for the balloting at General Conference which will finally determine the selection of the chief administrators of the church.

Owen H. Alderfer, Chairman  
Bishops Nominating Committee

## EVANGELICAL VISITOR

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*Outwardly the grim march of death continues, but for those who belong to Christ His empty tomb speaks of a finished triumph.*

SOME YEARS AGO news was spread around that the bones of Buddha had been discovered. When the supposed bones were brought to India's most sacred city, multitudes of devotees lined the streets to pay homage. A Christian missionary, watching them as they superstitiously prostrated themselves, remarked to a friend, "If they could find one bone of Jesus Christ, Christianity would fall to pieces."

That comment is true: the bodily resurrection of Jesus is the prime apologetic of our Christian faith. This planet of ours will always bear the crimson seal of Calvary, where God incarnate shed His blood to redeem our fallen race: but there is no grave anywhere in the earth's crust which holds that crucified body!

Yes, Jesus rose and Jesus lives; and what titanic meaning that has for the future of our human race! Amid a world blinded by Satan and blighted by sin and blasted by war, amid the gloomy problems which beset the unfolding future, the one great fact which gives solid com-

With such thoughts stirring our minds afresh let us look again at the vivid words of the apostle Paul: "Our Saviour Christ Jesus . . . abolished death, and brought life and immortality to light through the gospel" (1 Tim. 1:10).

If this Pauline affirmation is true as indeed it is, it immediately lifts Jesus up in solitary splendor above every other figure of history.

LINGER FOR A MOMENT at that statement, "Our Saviour Christ Jesus *abolished death*." What does that mean? Paul does not say merely that Jesus rose from the grave. To say that He rose would state only the fact; but to say that He "abolished death" utters one of the profound meanings of the fact. Note carefully that the statement is in the past tense: "He *abolished* death." So the reference is not to something which He is yet *going* to do in a climactic future, but to something which He did from within the ranks of historical humanity over nineteen hundred years ago.

Yet that raises an urgent question: If He abolished death at that time, why does death still continue to be the

# DEATH ABOLISHED

*J. Sidlow Baxter*

fort and hope and promise is that nineteen hundred and some years ago, on the sixteenth day of the month Nisan, A.D. 32, God raised up the crucified Jesus from the grave.

The empty tomb means Diabolos vanquished and Christ victorious. It means that in the next chapter of human history God's kingdom will come, and His will will be done on earth as it is done in heaven.

The biggest problem of the natural man during this present age is the silence of God. "Why does not God speak?" he asks. "Let God speak, so that we may hear Him and know that He really is."

The resurrection of Christ proclaims that God *has* spoken already, and that the God who spoke yesterday will speak again in a soon-coming morrow. As truly as Jesus rose, He will come to this earth again. His resurrection tolls the knell on evil's dark kingdom and rings the glad bell of God-given hope for our travailing earth.

Since the splitting of the atom, the rise of communist totalitarianism and the resuscitation of Israel as a self-governing nation the present age, so I verily believe, is rushing on with accentuated momentum to the world's Friday night. The morning of the seventh-day, thousand-year millennial sabbath is soon to break upon our war-weary world, when the Christ of the Easter morn shall become the Christ of the Davidic throne; when men shall beat their swords to ploughshares and their spears to pruning hooks, and the earth shall learn war no more.

monster slayer of mankind? Are we not all travelers to the grave? Is not the pessimistic old dirge still true: "The new-born infant's earliest breath is life's first prophecy of death"? In what sense then did our Lord "abolish death"?

Well, in the first place, He "abolished" death by breaking its power over *Himself*. First He underwent it. Then He overcame it. He need not have died, even when they spiked Him to the cross. One slight exertion of His inherent divine power and He could have descended in swift destruction upon His crucifiers. One word of command from Him, and twelve legions of angels would have swooped down to annihilate the wicked schemers who had contrived His murder. But He allowed Himself to expire on the cross. He allowed His body to become a corpse and to be buried. He allowed Himself, in disembodied manhood, to pass into Hades. In the fullest sense, therefore, He underwent the dissolution of death.

Similarly, in the fullest sense He overcame it. Hades had no warrant to imprison that sinless One. The grave had no right to disintegrate that undefiled body. As the apostle Peter said in his Pentecost sermon, "It was not possible that he should be holden" of death. Our Lord's resurrection is not only an historical actuality, it was a moral necessity. Death had no right to Him; for although He had died as the judicial Sinbearer on behalf of others, He Himself was utterly sinless. Satan was foiled. Death, which had impatiently claimed the crucified Messiah as its victim,



now suddenly became powerless to hold Him. Satan had expended all His arts and wiles of temptation upon the guileless Man of Galilee and had failed. Jesus, the second Adam, had proved Himself—even in His human nature—morally stronger than Lucifer.

And now Jesus the victim became Jesus the victor. He wrested from Diabolos the keys of Hades. Then with this victorious new authority He vacated Hades and entered the sepulchre where His own corpse lay; He reoccupied and reanimated His crucified body and reappeared bodily on earth in resurrection reality to His astonished disciples. Yes, indeed, in that sense Jesus defeated and destroyed and abolished death, when He utterly broke its power over Himself.

OUR LORD ALSO abolished death inasmuch as He destroyed its hold over His people. His resurrection victory was not for Himself alone, but was on behalf of those whom He died to redeem. When He rose He thereby nullified in advance the power of death over all those human beings who should afterward become united by faith to Him as their Saviour.

This means, for one thing, that now when Christian believers die, they do not pass into the prison of Hades, like other disembodied human souls. They are transported into the immediate presence of Christ, amid the many mansions of the heavenly homeland. That is exactly what Paul declares in II Corinthians 5:8, "To be absent from the body is to be present with the Lord." That is why the apostle says in Philippians 1:21, "For me to live is Christ, and to die is gain." That is why he adds, in another verse, "Having a desire to depart and to be with Christ, which is far better." Our Lord has so effectually abolished death that the grave is no longer the gloomy vestibule to Hades but the friendly portal to heavenly rapture.

Why, then, does not our Lord give us believers deathless bodies here and now? The answer is a ready one. If He were to give us immortality here and now, He would deprive us of testings and disciplinings and tutorings which are preparing us for high destiny and ministry through ages to come. Some of the most character-enriching experiences we can undergo, are those which can come to us only while we are in these mortal bodies.

If our Lord were to clothe all His people with immortal bodies as soon as they became converted, the ordinary ongoings of human history would be rendered impossible. To mention just one aspect of this: our future resurrection body will not be a flesh and blood body; which means that although it will have real corporeality it will be sexless and not self-propagating.

A moment's reflection will show us that if our Lord were all the while interrupting the natural course to give His people those immortal bodies immediately, history in the ordinarily accepted sense could scarcely go on.

Our Lord came to save the fallen posterity of Adam. You and I are still members of the Adam race and as long as the Adam regime continues, by divine permission, the grave will claim our mortal bodies. But in the case of Christian believers, this concession to the grave is only temporary. When our Lord returns to this earth, in the spectacular splendor of His second advent, "the trumpet shall sound, and the dead shall be raised incorruptible." That is the super-climax for which we Christians wait. In an historical sense it is still future. History, however, in the sense

of successive centuries, is merely an accommodation of finite human thinking. In the more fundamental sense, the resurrection of the saints is already as good as done. Nothing can cancel its fulfillment, because when Jesus rose nineteen hundred years ago, He "abolished death" once for all.

GLANCE NOW at two or three other words in the passage we have been considering. Our Lord Jesus "abolished death, and brought *life* and *immortality* to light through the gospel." Are those two words, "life" and "immortality," two words for the same thing? I think not. The word, "life," here indicates the fact, the reality, the continuity of life beyond the grave. Our Lord's resurrection has settled that beyond the glimmer of any further doubt.

But that other word, "immortality," fills in the meaning of yonder life beyond our present boundaries. The Greek word here translated as "immortality" in our Authorized Version is rendered "incorruptibility" in the English Revised and the American Standard and other versions. It means "that which never withers, never decays." It occurs in I Corinthians 9:25, where Paul says that the crown awaiting the Lord's faithful servants, at last, is "a crown never-decaying." The same word reappears in I Corinthians 15:51-55, where we are told that "in a moment, in the twinkling of an eye," when Christ returns, "the dead shall be raised *incorruptible*," that is, in life never-withering, never-decaying, never-ending. And the word occurs yet again in I Peter 1:4, which says that God has begotten us again "to an inheritance *incorruptible*"—that is, a heaven of fadeless perpetuity.

Think of it—a crown which never withers nor decays! A resurrection body which never withers nor decays! A heavenly inheritance which never withers nor decays! They are all ours in Christ! Paul has all these in mind, not to mention other imperishables, when he writes, "Our Saviour Christ Jesus abolished death, and brought *life and imperishability* to light through the gospel."

I shall never forget my first visit to Edinburgh, Scotland. It was on February 24, 1934. I arrived by railway train at night and came up out of Waverley Station by the long ascent of stone stairs leading to the east end of Princes Street. There I stood, not knowing for the moment which way to turn. Stretching away on the far side I saw a long line of brightly lit shops; there seemed to be nothing on the nearer side. So I walked along in that direction for a little way to explore. For a time it seemed as though there was nothing on one side but a black void for it was a very dark night. Then, suddenly, away to my left I saw something which held me spellbound. Out there, in the deep darkness, like a shining fairy palace suspended in space, was the floodlit famous Edinburgh Castle!

How long I stood there admiring it I cannot recall; but I do remember the Bible text which it brought to mind. "Why," I said to myself; "if it were not for that powerful floodlighting, one would never guess that away out there in that dark blank there could ever be a picturesque castle."

That floodlighting does for Edinburgh Castle what Jesus has done in relation to death and the beyond. He has suddenly turned a flood of light on it. He has brought "life and unfading reality" to light, out there, beyond the grave! You find no such light in other religions; nor in modern science; nor in all the successive speculations of human philosophy.



AND NOW, FINALLY, notice again that according to II Timothy 1:10, all this has been brought to light "through the gospel." I am not surprised that Paul uses that word, "gospel," here, for it means "glad tidings"—and were there ever such glad tidings brought to you and me as those which the risen Lord Jesus brings to us in the gospel? The big thing, the biggest of all concerns is to know the gospel and to receive this sin-atoning, death-defeating, soul-redeeming Saviour. The gospel teaches me to say, not only, "Jesus *died* for me," but also, "Jesus *rose* for me." His vicarious dying and His victorious rising were both on my behalf. The great thing is to know *Him* and to possess Him as my Saviour.

There are two classes of persons in relation to this matter: there are those of us who truly know Jesus as our Saviour; and there are those who do *not* yet know Him.

To such we would say: "Our deep concern is that you, also, may know this living Saviour. Apart from Him life is dark, and death is grim, and eternity is terrifying. The judgment to come is a certainty; and hell is an awful reality."

We are not uttering merely what men think, but what *God* says in His written Word. We implore you: get right with your Maker and ready for the vast hereafter. Let no silly pride or prejudice fool you. Receive the risen Christ even now as your own Saviour.

For those who know Him, let our holy ambition be to know Him more and more closely, through His written Word, and through many a lingering with Him in secret prayer. Let the eager cry of our hearts be:

*"That I may know Him"—ah, I long to know  
Not just a Christ of far-gone years ago;  
Nor even reigning on a heavenly throne.  
Too high and distant to be really known.  
I long to know Him closely; this is how—  
Alive; and in this ever-pressing "now";  
Communicating His all-conquering power,  
The Living One, within my heart this hour,  
Who now no longer lives from me apart,  
But shares His resurrection in my heart.*

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## EDITORIAL — continued from page two

the group who accept Christ in their early years. The call of the Holy Spirit, combined with a home nurture program, can lead to a "first call" response in accepting Christ as Saviour. In such setting, a change will not be as spectacular and sensational as that of a hardened sinner. Youth are sometimes confused, tempted to evaluate their own experience as inadequate.

It is helpful to reflect on a few things:

All human beings are sinners, possessed of a like sinful nature.

In the confrontation with sin, the power of the resurrection is able to salvage a life out of the depth of sin.

The power of the resurrection is equally effective in preserving one's life from getting into the depth of sin.

I much prefer to speak of having successfully avoided a serious automobile accident in contrast to telling a "thrilling" account of a near fatal accident with the auto totally demolished. The power of the gospel to "keep" has frequently been too little emphasized.

Resurrection power speaks for deliverance and equals as a protective force.

J.N.H.

March 27, 1967

Luke 3:7-14

## Avoid Being Superficial

Alden Long

AS WE ANTICIPATE sharing in the joys of another Easter sunrise, these words of John the Baptist would claim our attention. Herein John demonstrates his ability in the forthright handling of problems. This represents the prophetic method at its best.

Most movements of history enjoy popularity, at least for a short time. The Christian church is no exception. There are always those who wish to be identified with the Christian community because it's popular, it brings security, or other advantages. This Easter some churches will conduct two services; others will be more filled than usual.

John has the problem of the multitudes coming to be baptized. Using strong language he discourages a superficial popularity and raises with them a basic issue: Have you really thought about the meaning of identifying in this baptism? We too need to think of the involvements of identifying with our resurrected Lord. Just to be there, because others are, is not enough. Mob psychology may be sufficient to augment the Red Guards; but it is inadequate in justifying a mass movement toward kingdom concerns.

John fortifies the first observation with the second. He tells the multitudes and us that identification costs: "Bear fruits that befit repentance." vs. 8.

Christian society has always had those who are too willing to ride the coattails of the righteous. They enjoy the pleasure and security of the Christian community, but are non-participants in its programs. They admire spirituality in others, but hesitate to become too personally involved with life in the Spirit. They like a climate of mutual trust, but do nothing to promote trustworthiness. They like to see the church grow but do nothing to contribute to its growth. They like involvement without becoming involved. Soren Kierkegaard calls it the "spectator stance," and he condemns it thoroughly. A recent article referred to the problems of "Jack Mormons" in the Mormon cult. These are members of the group who are not really committed to Mormon fruit bearing. Here John is addressing himself to the problem of "Jack Christians." We must recognize with John that identification personally costs something. Christians of all categories may not be passing the buck. There is no such thing as a free ride! We must bear fruits which are congruent with our highest ideals within the Christian community.

The ones hearing this preaching were not left in the uncertainty of not knowing what to do. People from various walks of life were present and there is advice for each. Reducing these instructions to a common theme, John advises all to be champions of integrity. Here is a good example of a creative ethic. It represents a positive relating of religion to life.

Late last year a local newspaper carried this headline: "Policeman arrests son on dope charges." Commentators and community people were everywhere amazed! Must basic integrity be such a rare commodity that people are amazed when they see it? In these days of uncertainty we need Christians who will be champions of integrity personally and socially. Integrity cannot be a relative. It was not a matter of relativity to our resurrected Lord. ►



## A Letter of Appreciation

*(We believe our readers will appreciate the opportunity to read this testimonial to the work and influence of our missionaries in Delhi, India, from the pastor of the church the Smiths attend. BCM Office)*

16th November, 1966

Dear Marietta and Joe:

It was good to have you with us the other evening and having thought about the question you posed I can certainly say that I agree with the maxim that student work should be church-centred. We give and we gain so much in our Christian life through close association with the worshipping community. We surely desire that our young friends shall have all possible help while they can, for many will go to face lonely postings (from a Christian point of view) and many may get insights which they will take with them to introduce into church life in places where they will be living.

We here at Free Church have long experienced your fellowship in the work, in prayer, and in worship. During the four years since we came to Delhi I have been aware of your prayerful support both in and out of worship services. It has been a thrill to witness the constant stream of young people who have gravitated here through your invitation. It has been with a measure of relief that I have seen you at work, meeting, counselling and studying with the students, for they form a significant section of our congregation and one which needs full-time attention. I long for the best for these young dynamic souls and when I see you alongside them it always gives me a comforting feeling that they are being cared for.

As I remember such as Jamal, Annayok, Munno, Imkong, Metong, and many of the girls, too, I feel that they are now serving in spheres where something of our fellowship in Christ will be a living shoot transplanted to new territory.

The problem of a student doing justice to academic studies while not neglecting spiritual nourishment; the problem of the living church—with her defects but with much that warms the heart—; such problems are practical and pose the question: "How can a student be church-orientated?" I think we have to proceed according to opportunity with each one rather than by rule of thumb, but I am sure that no student has ever received anything but encouragement from you to take the fullest possible share in the life of our church here.

When you get in touch with your mission please tell them how much we appreciate the mainstream of your work in our midst, and also the service and witness of all the "other" things you find time for—evangelistic meets, retreats, sacred music, and an open home. We have a unique opportunity, privilege and responsibility at Free Church, and it is grand to have your support in so many ways.

With prayerful good wishes,  
Yours sincerely, Geoffrey Grose

### January Note (N. Bihar, India)

\*\*Esther Book and Leora Yoder arrived in Saharsa, January 25. The Saharsa teachers met the train and decorated Miss Book, their headmistress, with garlands of

## Meet Your Furloughing Missionaries



The Harvey Siders came to India in October, 1962, with a wealth of experience in educational and pastoral work. Harvey had been a member of the Board of Christian Education and of the Commission on Sunday School. Since he had written his thesis for the B.D. degree on "History of the BIC Mission Work in India," he did not arrive in India as unaware of the nature and history of the work as do most new missionaries.

The Siders were assigned to Banmankhi Mission Station with its special program among the aboriginals—monthly Leaders' Meetings,

leadership training, Bible study, and general supervision of the 15 circuits covering the Christians scattered in perhaps 100 different villages. The Homemakers Course was started at Banmankhi in 1964; it had been held at Barjora for several years before that.

In 1965, Harvey was appointed General Superintendent of the Brethren in Christ Church in India.

After much uncertainty and several changes of plans they arrived in California, February 18, for a furlough of approximately six months.

*From fellow-missionaries*

flowers. The next day at the school's Republic Day program the boys and girls gave her over seventy more garlands. A tea at Madhipura on Republic Day was a "welcome back" for Leora.

\*\*The last weekend of January we missionaries enjoyed a retreat at Barjora. Rev. Herbert Pritchard of *Regions Beyond* Mission inspired us with messages from II Corinthians. As this elderly Irish gent'eman shared with us some things God had been teaching him and his wife, our hearts were warmed and challenged to be a greater blessing to the Indian people.

\*\*The Joe Smith family from Delhi visited the Bihar stations in January. Since they seldom use Hindi in Delhi, we appreciated Joe's effort to speak three times in one day at the Banmankhi Leaders Meeting.

\*\*The Banmankhi-Purnea District Council elected a new district secretary. Patros and Salome Hembrome need our prayers as heavier responsibilities are placed on the shoulders of this fine Christian couple. Pray that they may realize a greater burden and vision for their people.

\*\*The four month Homemakers Course begins February 12 at Banmankhi. Pray for Dina and each of the teachers as they help to mold the lives of these young women.

\*\*On February 3, one of the Barjora Orphanage girls, Esther Singh (SPIC No. 3, 1966), becomes the bride of a Santal Christian. Pray for this couple.

\*\*Seven new Santal Christians were baptized in January. They too need our prayers.

*Ethel Sider, Purnea*

*Evangelical Visitor*



## From Yamaguchi

The Hagi house, where the Willms family lived, has been sold at a price very favourable to the mission, partially as a result of the inflation prevalent in Japan today. Since the usual Japanese house has few or no shelves, the Willmses took most of the book-shelves and other shelves along with them to Yamaguchi to fit into their new house. "It seems," wrote Brother Willms informally in a letter, "that the quiet location, the new study I had built two years ago, the garden, the sink, and the overall cleanliness is what sold it. We thought we had a nice place, although old, but the new owners have carpenters in there and plan to spend a month getting it ready for their move . . . The man is a lawyer and rather wealthy. Many church people were glad to see this man get it since he has a good reputation in town. We used no brokers and so both of us saved a lot of money there; the lawyer was so glad to be dealing with honest people that tears actually came to his eyes when he visited with me after the price was settled. He is 79 years old but still going strong.

"We do like our new place in Yamaguchi very much . . . But even though it's new, don't expect too much. It is very simple, cheap construction with very poor, rough floors, open toilets, etc. But at least it's clean . . . I would also very much like to have a small downtown center or office where people, especially students, could easily see me and yet not constantly involve the family. And out here is beyond really convenient reach.

"The night before we actually vacated the Hagi house we had a final praise meeting on the floor in the front room. We showed movies and slides of those early years. People who had not been to church for years attended. There were some confessions made. It was a meeting to stir one's innermost feelings.

"Except for the encouragement and help that only a resident can give, my ministry to the Hagi church continues the same as heretofore. The arrangement we had the last year or so was very satisfactory on the whole. In spite of the 'non-professional' leadership (one critic's designation of layman leadership. Missions Ed.), the record of attendance, evangelism, offerings and baptisms has been and is better than that of churches in this area led by 'professionals' . . . So far as I can see, and Marlin [Zook] recently reported the same thing, the leaders are responding wonderfully to this new step in the life of their congregation. They have already done some further remodelling to the building and they are now drawing up plans for a more effective spiritual ministry. To be sure we must continue to do our part. This is exactly what we are trying to do . . . Some of the strongest 'static' came from people who wondered if their funeral would have to be in charge of a non-professional! When I realized this I immediately talked at length to some of them and the air cleared in a wonderful way when they realized I will go over to Hagi as fast as I can in the case of a serious illness or death. What we are dealing with here is a culture that depends on professionals in every phase of life. But there just aren't enough church professionals to go around on a one-congregation-one-professional basis. Nor is there money to support them. Nor are they effective, in the main. *The crying need is for the church in Japan to give more opportunity, responsibility and respect to the layman.* So I for one am deeply thankful for what is happening in Hagi and I hope that

whatever we do by way of help will truly further the Kingdom and show what laymen can do."

BCM Office



Returning to Nagato, Japan: Doyle and Thelma Book, Chari and Stephanie. The Marlin Zooks who have been carrying on the work there will be returning to the States for furlough this year.

### "Three Soka-gakkai Members Came to Persuade Me"

"As for the church, we had been studying John till last meeting. We are going to study again the outline of the Bible and next, the Primitive Church. We shall have to be more eager to read the Acts and the Letter to the Romans. I feel it necessary to approach Christianity more systematically, historically, and theologically. I'm sure the other members also feel such a need. We must have in store something that stands against criticisms from outside. I'm now reading on this line every spare time.

"Three Soka-gakkai members came to persuade me. They talked to me in so arrogant a way I understood for the first time why so many people have become the members. Those weak in mind and lacking in knowledge may well have become a member, rather from fear than from their own decision. (They have already organized 1/20 of our less educated people.) I talked to them about how dangerous it is to have a political party (Komei-To) supported by a religious organization. But they would not listen and said, on leaving, that I should repent some day. In the course of time, firm criticisms will surely rise from among our people. The middle classes or educated people cannot be induced. But, no doubt, their movements have given stimuli to the Catholics, the Protestants, and the Buddhists here . . ."

*Hiroto Okazaki in a letter to the Doyle Books*

### When Color Counts

Often I make Japanese breakfast for us because both girls like rice and Japanese breakfast is very nourishing. Chari likes the breakfast, except for the soup which is the most nourishing part of it, of course. (Stephanie likes the soup.) One day I said to her by way of encouragement, "Just think, this morning we are having the same breakfast that all the Japanese friends are having." "When you eat your soup you're really being a good Japanese," Doyle added. Chari looked up apathetically and said, "It's no use trying to be Japanese when your hair is brown."

It isn't funny when yours is the only brown head among hundreds of black ones—all day long!

T. Book



## Paxman Takes Hunted Nigerian to Safety

Angry, rioting Hausa tribesmen manned the two road-blocks Ray Beachy's innocent-looking VW squeezed through. The VW contained, among other things, an Ibo, target of the rioting Hausas. The incident took place during a late September outburst against the Ibos in northern Nigeria.

Paxman Beachy was enroute from Kainje to Kaiamau, where he is located, when an Ibo came running out of the bush, kneeling at the side of the road begging for a ride.

Beachy reported the incident as follows: "The VW was loaded to the top but there was just room to fit him in . . . The first village I came to was Gadi and there were about two-score men standing in a big group armed with knives and bows and arrows but they didn't stop us, much to their regret when we got alongside and they saw the Ibo.

"About a quarter mile before we got to Woro we rounded a bend and saw a large group of men armed in like manner on each side of the road and the road barrier was down. It was the most terrifying 20 seconds of my life. I thought of going around it but the ditches were too deep and think I would have crashed through it but God intervened and miraculously they opened it. They tried to close it again when they saw the Ibo, but once again we just made it."

Beachy reports that the rest of the journey homeward was uneventful. However, he continues, they had several Ibos in their clinic during the next four or five days. All of these had been robbed or beaten and usually had been without food for four or five days. The Ibos were safely transported to safety.

Having a better education than the Moslems of the less-developed North, the Ibos from eastern Nigeria hold most of the skilled jobs. This has caused resentment. In May, 600 Ibos in the North were killed in riots. Two months later army officers took control of the national government. On September 29, over 3,000 Ibos who lived in the North, where Beachy is located, were slain by troops and civilian mobs.

Beachy's home address is Kalona, Iowa. His parents are Mr. and Mrs. Floyd Beachy. He is a member of the Sunnyside Mennonite Church.

\* \* \* \* \*

Who are teenagers? Are teenagers real? Yes, Teenagers are the youth that come to your church. The boy who leads singing in Young People's, and the girl who joined the church last month. Teenagers are your children and your neighbor's children. They are the boy who cuts your grass and girl who baby-sits with your children. Teenagers wear size nine shoes and blue jeans. They drink malts, eat pizza and go to football games. They worry over acne, cry over death, and doubt the existence of God. Boys stutter when they give a testimony and girls giggle in church. They date and neck or stay home and watch T.V. Teenagers are the young people that come to your church. Teenagers are a challenge for God.

## How Grown Up Are You?

Every teen-ager wants to grow up. Growing up means more freedom, independence, and prestige. Growing up also involves something else, which we will mention later.

Not so many years ago, putting on the first pair of long trousers and shaving his chin were signs of a fellow's growing up. Today the same fellow feels grown up when he gets his driver's license. Then starts the \$64,000 question: "Dad, may I use the car tonight?"

When Dad hesitates, or answers, "No," he isn't necessarily miserly, mean, or stubborn. He probably knows that, in the fifteen to nineteen age group, when most young people start to drive, accident fatalities are at their peak. So he asks himself, "Will my son become one of these horrible statistics?"

If you're really grown up, you will set his mind at ease. First, learn to drive. If your school offers driver training, take. Learn the traffic laws and obey them.

When your father hands you the car keys, remember that your safety, that of others, and his peace of mind, goes with them. It's a heavy burden. Are you grown up enough to carry it? Be ready to accept the responsibility which comes when you step "behind the wheel."

## "Easter"

"I have an EASTER HOUSE today;  
The winter's grime is washed away,  
My chairs and tables burnished bright,  
My mirrors giving back the light.

And roses fresh from nature's loom,  
In springtime beauty and perfume,  
Work miracles in every room.

Have I an EASTER HEART today?  
No litter left, no cobwebs grey?  
The corners swept so clean and bright  
My Lord therein may find delight?

O Christ, new risen from the tomb,  
Come, Rose of Sharon, fill each room  
Of this poor heart with sweetest bloom."

## 1967 Bible Quiz

National Quiz Director, Nelson Wingert, R.D. 5, Mechanicsburg, Penna., announces the following as regional directors for the 1967 International Quiz program. The book of Acts, chapters 1 through 14 is the study portion for this year.

Allegheny  
Morris N. Sherk  
R.D. 2,  
Mechanicsburg, Pa. 17055

California  
Mrs. Eldon Bert  
885 W. Arrow Hwy.  
Upland, Calif., 91786

Atlantic  
Rev. Ray W. Rife  
105 Hogestown Rd.,  
Mechanicsburg, Pa. 17055

Central  
Elwyn Hock  
1017 S. State St.  
Kendallville, Indiana 46755

Canada  
Rev. Paul Hostetler  
105 Budea Crescent  
Scarboro, Ont., Canada

Midwest  
Jared Hoover  
R.D. 5,  
Abilene, Kansas, 67410



# Your Pupil's Dog-Eared Paperback

Lorraine Eitel

### What It's Really For

BY THE END of the quarter it looks pretty beat up. Surely it fell into a puddle or got caught in the rain. But a lot of the signs of wear come from being opened, being written in, (being erased from), being carried back and forth. The students quarterly has a short, hectic, but useful life—if it has any life at all.

All Sunday school teachers fall between two extremes of a continuum. On one end are those who make extensive and full use of the students books. On the other, those who ignore it completely. Perhaps all of us, wherever we would be plotted on the chart, will benefit from rethinking the value and use of the students quarterly and the motivation needed to make it a worthwhile teaching tool.

Children expect to learn; that's their role in life. Adults as well want and need to learn about and from the Bible. They expect to learn about it in Sunday school. But learning and teaching are two different processes. You can certainly have learning without teaching; and unfortunately there can be a form of teaching without learning. Learning by definition, involves "doing" something. Of course, active listening is "doing," but it is just one type of such action. Students quarterlies are designed to engage the pupils in doing interesting workbook activities directly connected to the Bible lesson as well as projects and expressional activities that bear on the aim of the day's lesson.

Naturally, putting the right word in the blank does not guarantee a learning experience has taken place, and publishers are researching ways of building even more successful students books. But when the existing books are used with the proper explanation and evaluation, students grasp ideas they didn't understand before, and concepts already learned are reinforced.

The students books can also form habits of Bible study and Bible reading. The quarterlies are often designed to be used daily, and pupils welcome this help to their own self-discipline regarding a daily devotional time. Even those who wait until Saturday night to do all the written lesson are learning that the Bible is something they can understand and profit from.

The students books also allow specific application of Bible truths to students' daily lives. "You" as an individual working an assignment or doing a project is more personal than "you" as a class of eight or ten listening to a lecture.

Class time is enriched if the students have been motivated to do their assignments during the week. Their research forms a basis for discussions, and pupil participation and interest is higher during the class meeting. The teacher has an opening "lead" into the lesson already established, and he can refer to the week's assignments for illustrative material.

When all the philosophy has been stated, there remains the very honest problem of getting the pupils to actually do the work. Yet, we can't divorce philosophy from practice, for if you are not sold on the value of the lessons,

you'll never persuade your pupils to do them. And there is a great deal to be gained by letting your pupils in on the long-range value to them of doing their lessons. Pupils respect your honesty and candor because this learning process is their business too.

But let's look at some short-range methods of motivation. Every class is different, yet you can gain from seeing what other teachers have done to motivate their classes to use their books.

The way you present the books can build enthusiasm. So can referring in class to an exercise done during the week, or a story from the students book used as an illustration. Complete the book along with the students and let them know you are doing it.

A note or phone call to parents to enlist their support will help a great deal. Many effective teachers call on each pupil at the beginning of the quarter to present the book in person. This has proven successful, because the parents recognize they are a part of the total learning process. A valuable link with the home is formed from this also.

Make sure each assignment is clear. It would be worth taking time to go over the instructions for the next week's work in class. When suggestions are made for projects, make plans to follow through on them.

Rewards don't have to be bribes. Children need short-term encouragements, and even adults and teens respond to recognition of work done. But keep the rewards within bounds and inexpensive.

A party or field trip will motivate older students as well as the youngsters. An honor roll of achievers has a wide appeal. Make it colorful and take pains to keep it up-to-date. Other teachers have found telephone quizzes and treats to be effective. And nothing beats just noticing that someone has achieved.

Set a high standard. No one wants to be underestimated. Help the students with their work. Invite them to phone you during the week if they run into problems. (This is a good way to give them the attention they crave.) Call them once in a while to see how they're doing or to ask them to prepare something special.

Public school teachers wouldn't try to teach without assigning homework. With one hour a week can we survive without it? The students quarterly can be your effective, if somewhat dog-eared, ally in stretching the Sunday morning lesson through the week.

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\* \* \* \* \*

"Jesus has taken away the loathsome aspect of the grave, and made it a covered passageway, a sort of triumphal arch through which Christians pass into the realm of light and glory just beyond."

"Easter stands for life—here and hereafter."



## Teacher's "Holiday" — Rhodesia

THE FIRST WEEK after school we had a language school here at Wanezi. They try to give us everything we can take in one week, and then we have to study afterward to understand what we were to learn.

This is the first year for *Daily Vacation Bible Schools* in our work in Africa. Sharon Weisser and I plan to help and so we are packing up a week's supplies and plan to stay in the area. If we have free time in the afternoons we can go out and invite more people. There will be adult and children's classes. After Bible School a group of ladies are going to the Gwaii for a week of village visiting. We get back from that just in time to have a week to get ready for another school year.

I have about 35 applications for Homecraft this year and application forms are still being requested. We trust and pray that all the girls who come to the Homecraft School will be Christians when they leave. Most of them come to learn to sew but we try to give them more than they are looking for!

*From a letter by Ellen Hoover, Wanezi Mission*

## A Busy Young Man

*Don Zook, Manager of Matopo Book Room*

"Mfundisi, what are you doing here?"

This was a question asked me one busy Saturday morning at the "rank," the name given the bus stop near Stanley Hall in Bulawayo.

"I have been giving tracts and selling Gospels to people getting on the buses," I replied.

"Mfundisi, I have nothing to do on Saturday morning. Why can't I do that?" asked bright-eyed Jeffrey Mubondo.

I agreed, and in a few short hours Jeffrey proved that he could sell Gospels better than a missionary from America.

Jeffrey kept coming back and telling me that the booklets were all sold. The first Saturday he sold 24; the following Saturday he sold 36; and the next Saturday he sold 60. And every week he gave away hundreds of Gospel tracts.

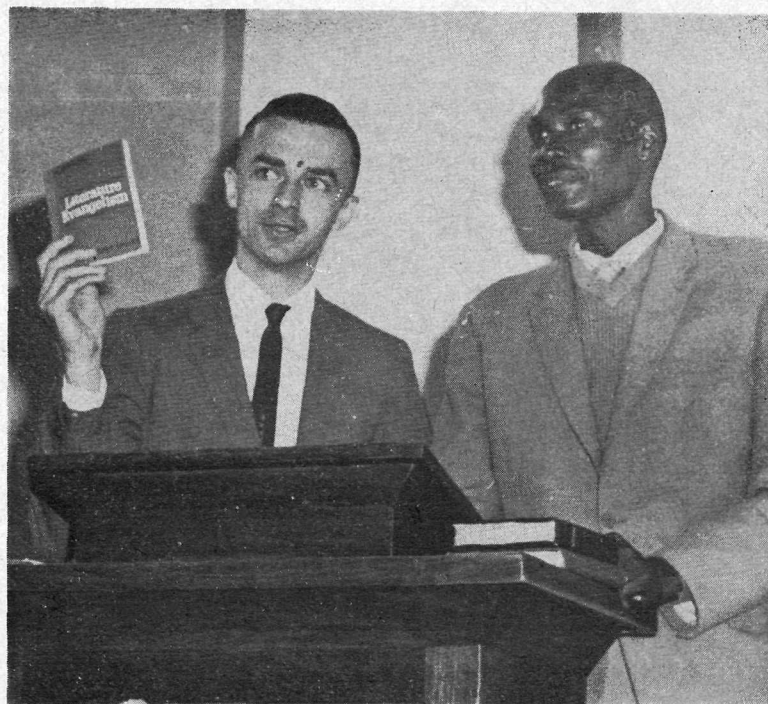
"But don't the people ever trouble you when you pass out Christian papers?" I asked Jeffrey one day.

"Oh yes," he answered. "Sometimes they ask loud questions and some threaten to hit me and try to make me go away."

But Jeffrey wants others to learn about the true God who gives peace in these days of trouble. Now he is not only working at the bus stops, but he is visiting the homes in Mpopoma and Luveve Townships. He sells Bibles and booklets, explains the way to be saved, and even brings requests for the Bible correspondence courses.

And who is this Jeffrey? He is a student eighteen years old, who repented in February, 1965, while working at Choma Secondary School in Zambia. He says when God forgave his sins He showed him he must walk in God's way and help other people. He came to Rhodesia for an education and started learning at Mzilikazi Secondary School in January, 1966. In his work on Saturdays he is able to speak with people in Tonga, English, Ndebele, Shona and Nyanja.

I asked Jeffrey if he would like to say anything to those who read *Good Words*.



Don Zook making a spot announcement about books, etc., available at one of the conferences. The book in this case is, appropriately, *Literature Evangelism*.

He said, "Yes, I would like to see more people try this kind of work. We must give to those who beg for the Word of God. But everyone who gives Christian literature must explain quietly and not be angry at people who ask hard questions or chase them away."

Perhaps God wants YOU to give out literature too.

From *GOOD WORDS*

## Right To Buy — Sorrow . . .

DID YOU KNOW that, about 1952, Africans in Rhodesia and Zambia won the "right" to buy the white man's alcoholic drinks and that drinking has been a greater temptation to African people ever since? The native brew was only available in great quantities at certain seasons; but European liquors are available the year around.

" . . . strong drink is raging"

Two weeks ago I was called to get the chief as he was ill. When I got to his village he was not there and his wife said that he had run away. Some messengers had gone to try to find him and bring him back. In a few minutes they came running into the village, the chief chasing them with some pieces of iron in his hands. His wife hurried me into the house and she followed locking the door. After a short time they did catch him and put handcuffs on him. We brought him into the hospital like that and left the handcuffs on for several hours until we got him calmed down and were able to handle him without them.

It did not take long to make a diagnosis. He kept hearing someone call him and he would shout back answers. Then he saw birds in the ward, and even though I am a great bird lover I do not keep birds in the wards. He also saw animals out the windows and someone with an axe coming to injure him. The diagnosis was *delirium tremens*. He has been a very heavy drinker for many years and it finally caught up with him.

The next day when he asked me how he got here, he remembered nothing of the day before. I did not stop just by telling him that I had brought him but told him of all his actions and the reason for them. It made him do some serious thinking. I had several good talks with him and when he went home he asked that we remember him in prayer. If he would let the Lord change his life it would be a great witness in this area.

Virginia Kauffman, M.D.  
(Rhodesia)



## Women's Missionary Prayer Circle Project for 1967

### NAVAJO CHAPEL

Groundbreaking for the chapel at the Navajo Mission is scheduled for April 1. Barring adverse weather conditions in this high elevation country, foundation work will be underway.

Thus years of planning will culminate in the erection of a house of God for the Navajo congregation which has worshipped for more than a decade in a classroom.

By joining hands with the Navajo Christians who have been building a fund for several years, the Women's Missionary Prayer Circle aims to raise \$9,000 toward this project by the time of General Conference. Plans for voluntary service in the project are being coordinated by Samuel Minter, the acting superintendent of the mission.

### *Instruction*

During the different months special Bible study classes were conducted for Navajo adults. Two one-hour classes were conducted on Sunday afternoon, taught by Luke Keefer, Jr. and John Ludwig, Jr. The study of the life of David and the book of the Revelation were given while regular Sunday School classes and Junior worship were conducted for the rest of the congregation. Dr. Samuel Brubaker brought the message in Junior worship.

Regular Sunday morning worship services continue to be held in the Chaco Canyon area twenty miles to the south. A schedule of visitation is maintained in which both missionaries and Navajos participate.

The nurture of young believers is a major concern of the missionaries and Navajo Christian leadership. Pray with them that these churches and programs will bear rich fruit in the lives of the Navajo people.

### *VS Impact*

Young men in voluntary service have been linked intimately with the developing Navajo congregation. Serving as Sunday School superintendents and teachers they have shared actively in the services which are so vital to the emergence of the group of believers that are undertaking new responsibilities today.

Both Luke Keefer and John Ludwig, who taught in this season's adult Bible School classes, did their 1-W service at the Mission. Marion Heisey served as Sunday School superintendent during the period of his 1-W service (1957-59).

Intermingling with boys and men on the outdoor basketball court has been a regular feature for the fellows as the Navajos enjoy a short period after services in one of their best loved sports.

The challenge for each young man at the Navajo Mission has been to demonstrate that Christ's presence is meaningful in every activity and that He is adequate to bring meaning to every experience. In no small measure the participation of Navajo men in the religious services of the Mission congregation is related to the spiritual dimension of voluntary service fellows who move among them.

Mrs. Lester Haines, treasurer, Route 1, Box 255, Clayton, Ohio, reports that the Women's Missionary Prayer Circle is one-third way toward reaching their goal of \$9,000. There remains one-third of the year to attain two-thirds of the goal. The Navajo people are much



Four voluntary service boys clearing Navajo Chapel site.

interested in this project. As you give, do remember to PRAY for the spiritual growth of our Navajo brethren as their very own place of worship becomes a reality.

### Word from the Wormans

Dr. and Mrs. Robert K. Worman now at Schieffelin Leprosy Research Sanito, P. O. Karigiri via Katpadi, N. Arcot District, South India, arrived there February 1, 1967 for a three-months stay.

The Schieffelin Leprosy Research Sanito specializes in corrective surgery for patients crippled by leprosy. Dr. Worman is learning the techniques of orthopedic surgery, while Mrs. Worman is studying physio therapy, muscle massaging to further correct the effects of leprosy.

The American Leprosy Mission has approved Macha Mission Hospital, Choma, Zambia, as a treatment center for leprosy in the southern province of Zambia. The Wormans have been in Africa since January 1962, and in charge of Macha Mission Hospital since the latter part of 1964.

They write from India:

"... the hospital is a 180 bed unit with an intensive research program underway and at first impression should be a wonderful learning opportunity. . . . one week has elapsed since our arrival—am I wiser? At least I am more confused! . . . It is truly amazing to see what can be accomplished by physiotherapy and surgery for the claw hand and drop foot of leprosy . . . (Feb. 15) hospital routine was changed for us by the arrival of Leora Yoder and Esther Mae Lenhart last Friday evening by train . . . It is fascinating to us to meet the variety of people who pass through this place. The Archbishop of York was here for a short time one day last week . . . Bob is really getting some good training now. He is the only surgical trainee at the moment. He has gotten very involved in the surgery, he finds the many types of hand operations fascinating, but also requiring much skill and exactity . . . (March 10) It is very hot these days and will continue to grow hotter. Every room has a ceiling fan which does help a bit."

The Wormans hope to visit Brethren in Christ missions in North Bihar the forepart of May, returning DV to Africa the latter part of May.



## Pastor's Page

### The Speech of Ashdod

E. J. Swalm

*"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod and could not speak in the Jews' language but according to the language of each people."*

This fascinating passage is recorded in the 13th chapter of Nehemiah verses 23 and 24. It presents the picture of two peoples; and of certain children whose speech was a mixture of two languages, so that it was difficult for a stranger to know whether they were Jews or Philistines: their speech was neither one thing nor the other, so that anyone would have great difficulty in identifying their nationality.

A comparable situation exists in the theological world of our day. Evangelical believers who believe the Bible to be the Word of God and accept its teachings are often perplexed at the ambiguity of the language employed by some professed evangelical preachers. One must sometimes ask rather bluntly "are you from Ashdod or Jerusalem?"

There is such a thing as religious arrogance which causes people to put a finality on every position at which they arrive. It may be the product of ignorance rather than intelligent research. This is always regrettable and to be deplored. At the same time the chaotic indefiniteness of many responsible Christian leaders in this century is leaving a progeny of confused followers who speak no language clearly. They accept almost every blend of religious thought but stand solidly for nothing. They are the victims of a certain trend of modern thought. Some would-be educators are saying "the only thing one can be sure of is that you can't be sure of anything." May God help us.

I would like to enter a plea for a little more outspokenness in our time, particularly in the interest of the rising generation. The young people are sometimes recklessly referred to as "mixed-up." If they are, it is largely due to the uncertainties to which they have been exposed. The Apostle Paul in II Cor. 4:13 says "we have the same spirit of faith, according as it is written, I believed, and therefore, have I spoken; we also believe, and therefore, speak." The Word of God is sufficiently definite on the basic truths that effect our life here and hereafter. There is no need for the conglomeration of the dialects of Ashdod or Jerusalem. Some of the false teachers are very positive. They do not speak in such terms as "the irrelevance of Deity." They blurt out "God is Dead." Is the truth not worthy of the same lucidity? Yea, verily and a thousand times more so.

It is disappointing to listen to ministers who give evidence of a personal experience of salvation themselves studiously avoid telling audiences that unsaved people "need to be born again." How confusing to honest seekers for scriptural holiness of heart to be confronted with an insipid hybrid type of holiness that avoids biblical terms such as sanctification, heart purity, or baptism of the Holy Spirit. A similar situation exists regarding Pre or Post Millennialism. Hosea said "Ephraim is a cake not

turned." Admitting there is room for speculation in the study of eschatology yet there are enough positive statements to produce safe logical conclusions. Charles F. Reitzel once said, "Some preachers resemble Ephraim. On the one side they are baked a nice Pre-millennial brown but if you turn them over they show a Post-millennial sogginess."

Many pulpits have abandoned the warning so prominent in God's Word that "The wicked shall be cast into hell and all the nations that forget God." Their sophistication causes them to use almost any term except the word "hell." Do they not know that He who spake as never man spake referred to "hell" thirteen times? Certainly good preaching is graced by polished diction and attractive vocabulary but it should never prevent the identification of naked truth. This is particularly important when dealing with eternal verities.

While there is no good purpose served in deliberately trying to be rude for the sake of emphasis, yet maybe we need some rash prophets in this hour, like the pastor whose pulpit, in his absence, was occupied by an oversensitive cleric. In reading his text which was Mark 16:16 said "He that believeth and is baptized shall be saved; but he that believeth not — — — well, you know the rest of it." The rugged pastor learned of this on his return. The next Sunday he took the same text for his message and quoted it thus, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned, d-a-m-n-e-d."

Such fuzziness of communication can and does exist in other areas of religious pronouncements. Fellow ministers, may God give us courage and intelligence to bring a clear message in the interest of plain speech. A nationally known Bible expositor said in our hearing on one occasion, "I studied the German language to the detriment of my English and life is too short to learn two languages efficiently." We would add, eternity is too long to use a vocabulary that creates a risk for immortal souls. Let us choose to be clearly identified with the people of God.

### Incident

During our fall revival in the year 1949 Rev. Albert Engle was our evangelist. The meetings were in progress for a period of ten days. Despite good preaching, there were no visible results. Then one evening after the service Bro. Engle said to me; "Preacher, what is wrong?" I replied "I do not know but I still believe we are going to have revival."

In the next evening or two conviction fell so mightily upon the audience that when the audience was dismissed scarcely a person left the room. The services continued for another week during which time several young families were reclaimed and others who had fallen deeply into sin prayed through and were justified freely. A little later they sought heart cleansing and were gloriously filled with the Holy Ghost. This revival resulted in two of these men entering the Christian ministry and are being used of God today. Others are serving in our local congregation.

This is just a brief account of one outstanding case during my ministry. In the above account it took some bitter confessing and the payment of money in fines to the government. Thank God when we are willing to do as David did and say, "I am the man," God's grace is always sufficient.

E. H. Wenger



# CHURCH NEWS

## ALLEGHENY CONFERENCE

Christ's Crusader activities were a highlight during the month of February for the Martinsburg congregation, Pa. They enjoyed dinner on the 5th with young people from the Altoona and Canoe Creek churches. In the afternoon they were host to a group of young people representing five denominations and seven congregations. They heard Rev. Harry Egner, assistant chairman of the eastern region of NAE, speak on "Commitment." The Christ's Crusaders conducted the mid-week service on the 22nd, and the following evening were entertained in the parsonage for the evening meal.

Men's Fellowship of Martinsburg was challenged by Rev. Ray Curry's message on witnessing and personal evangelism. The following day Rev. Curry spoke to the congregation in both the morning and evening services.

Locust Grove congregation, Pa., welcomed three members into church fellowship in a recent Sunday morning service. In the afternoon a baptismal service was held at the Elizabethtown Brethren in Christ Church.

Rev. H. A. Fink, retired Brethren in Christ evangelist of Woodbury, Pennsylvania, was elected president of the Cove Retired Minister's Association at a meeting held recently in the Martinsburg Memorial Church of the Brethren.

The Christ's Crusaders of Cedar Springs, Pa., conducted their Youth Day morning worship service, featuring a girls' quartet and a message by a young man of the congregation who attends Messiah College.

In other activities, the Cedar Springs congregation profited by the ministry of their pastor, Richard Long, in a revival series and his instruction in a leadership training course, "Ways of Understanding God's Word."

The congregation of Clarence Center, New York, accepted the opportunity to present a radio program every Sunday in March on Radio Station WMMJ, Lancaster, New York.

Bishop Byers has announced in the Allegheny Echo that Rev. Luke Keefer will serve the Duncannon congregation, Pa., as interim pastor until his departure for Rhodesia in mid-June.

## ATLANTIC CONFERENCE

"A southern vacation in a spiritual atmosphere" was the experience of persons from sixteen states and Canada who attended Camp Freedom, St. Petersburg, Florida. Fine weather and delicious meals added to their comfort.

Bishop Henry Ginder served as evangelist; Rev. Morton Dorsey, Bible teacher; Kenneth Knapp, in charge of music; Mrs. Walter Eberly, organist, as people from many denominations fellowshiped together. Messages by Bishop Carl Ulery, Rev. William Charlton and Rev. J. H. Bowers were inspirational. The needs of the world were not forgotten; Miriam Heise told of spiritual ministries in Africa, and a Cuban refugee told of physical and spiritual hardships endured by her people.

The camp was a time of refreshing for all who responded to the truth of God's Word.

In the Atlantic Beacon, Bishop Ginder announces that Dale Allison has accepted the pastorate of the Refton congregation, Pa.

Before returning to Africa, Mary Heisey gave farewell to her home congregation, Cross Roads, Pa., in a mid-week service, March 8, planned by the local WMPC.

Editor John Hostetter was guest speaker in a series of services during Holy Week at the Skyline View church, near Harrisburg, Pa.

Clair Hoffman, manager of Christian Light Book Stores, spoke to the Men's Fellowship of Hummelstown, Pa., on "The Importance of Christian Literature."

## CANADIAN CONFERENCE

Young people from the province of Saskatchewan enjoyed a Youth Retreat at the Massey Place church, Saskatoon, during Easter weekend. Rev. Bill Liner of the Japan Evangelical Mission and Mr. Les Simon, a converted night club director, ministered in word and in song.



REV. AND MRS. EDWARD GILMORE  
CELEBRATE FORTIETH WEDDING  
ANNIVERSARY

Pastor and Mrs. Edward Gilmore were honored by the Wainfleet congregation, Ontario, in an open house at their home, November 27, 1966, their fortieth wedding anniversary.

Both Rev. and Mrs. Gilmore grew up in the Wainfleet congregation. In 1933 Rev. Gilmore entered the ministry and was assigned to Houghton Mission, Tillsonburg, Ontario. They accepted a call to the Wainfleet congregation in 1943 where he still serves as pastor.

In appreciation the congregation presented Rev. and Mrs. Gilmore with a Bible, a lamp, and a gift of money.

Joining a large group of Brethren in Christ missionaries in a Missionary Conference ministry with the Sherkston congregation, Ontario, was Mrs. Betty Elliot, widow of Auca martyr, Jim Elliot.

## CENTRAL CONFERENCE

Twelve people, including four couples, were received into church membership by the Beulah Chapel congregation, Garlin, Kentucky, on February 5. This was an outstanding service for all in attendance. Since the above date, others have been saved and taken into membership.

Rev. Paul McBeth was guest speaker for the Easter weekend services of the Sippo Valley congregation, Ohio.



Mr. and Mrs. Finis E. Burton were honored recently by the Beulah Chapel Sunday School for sixteen years of perfect attendance.

Bishop Ulery announces in the Central Star that Walter Lehman has accepted the call to pastor the congregation at Dearborn, Michigan.

## PACIFIC CONFERENCE

The Upland Christ's Crusaders, Calif., began a busy weekend with a trip to Knotts Berry Farm Saturday afternoon. Sunday activities included participation in the morning worship service, a Crusader dinner, Quiz Team practice and an evening program, featuring a one-act play, "The Case Against Eve." A total of fifty-one teenagers participated in the day's activities.

Pastor Elbert N. Smith conducted a baptismal service for nine young Christians, Sunday evening, February 12. Each applicant was presented to the congregation by a Sunday school teacher or club leader, and each responded with his testimony prior to baptism. The outstanding moment was the baptism of Mrs. Setsuko Abe from Japan. Mrs. Abe was converted last October and gave her personal testimony in Japanese with Doyle Book translating for the congregation. Her life in the Upland congregation has been a blessing and their prayers will accompany her as she returns to Japan in March.

Missionary personnel from Africa, India, Japan and the missions office joined the Upland congregation in a most inspirational conference, February 15 through 19. Rev. and Mrs. Harvey Sider were able to clear transportation from India in time to be present on Sunday.

A four o'clock discussion hour presented interesting comparisons between the mission fields and revealed that problems facing the missionary and the national church are many times similar to those of the home congregation. The congregation and missionaries joined in a fellowship lunch each evening, followed by a prayer period conducted by the WMPC. The evening rallies featured illustrated messages from the various mission fields.

In preparation for the conference junior and high school students were invited to compete for honors in missionary essays and missionary posters. Highest honor of the essays went to a junior, Laurie Harmon. Highest honor in the poster division was awarded to Jeff Boyer.

The response for rededication for Christian service during this missionary convention was most rewarding.

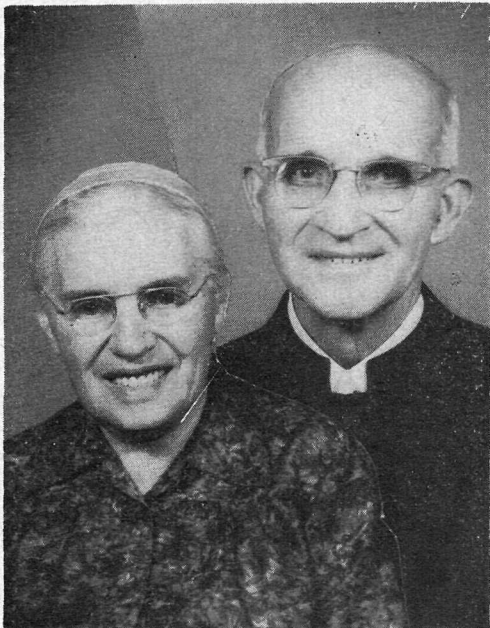


Bishop Burkholder reports in Pacific News that a new organ was dedicated at Life Line Chapel, San Francisco, on Sunday, February 5.

## MIDWEST CONFERENCE

Crusaders served in both the Sunday school and worship service of the Bethany congregation, Oklahoma, on Christ's Crusaders Day, February 5. Kenneth Frymire gave the message in the morning worship service using the theme, "Trained to Serve." Following lunch together at the church, the Crusaders used the theme, "The Challenge of the Cross," in the evening service. The film, "Teenage Testament," challenged all who attended.

The ministry of the Missions Team, Rev. George Bundy, Nancy Kreider, Erma Lehman, Mary E. Heisey, and Rev. J. Wilmer Heisey was both informative and inspirational in their Missions Conference with the Bethany congregation, February 10-12.



Rev. and Mrs. C. A. Frey Celebrate their Fiftieth Wedding Anniversary.

Rev. and Mrs. C. A. Frey, Sr., who were married March 8, 1917, near Abilene Kansas, celebrated their golden wedding anniversary with open house December 26, 1966, at the Zion Brethren in Christ Church. Mrs. Frey is the former Ella Bert; Rev. Frey shared in the ministry of the Zion congregation for forty years. Hosts for the open house were three of the Frey's children: Elbert J. Frey, Abilene; Mrs. Maynard Book, Upland, Calif.; and C. A. Frey, Jr., Abilene. Two other daughters, Mrs. Gordon Johnson, Glendora, Calif., and Mrs. Alvin J. Book, Bulawayo, Rhodesia, were unable to be present. Sharing in the occasion were 135 friends and relatives.

A golden money tree with gifts from the local congregation, large photograph albums prepared by Rev. Frey within the past year, and a special "memory table" depicting the high experiences of fifty years of rural family life were special features of the event. A treat for the guests was the serving of home-made chocolates made by Rev. Frey—a skill that has been a family favorite for many years.

We pray God's blessing upon these faithful servants of the church and upon each of their family in the service of the Lord.

## REVIVAL MEETINGS

Eugene Winters at Big Valley, Penna., March 19-April 2; Paul McBeth at Martinsburg, Penna., April 16-23; Richard Royer at Merrill, Michigan, April 23-30.

## Births

BESECKER—Terry Joseph, born February 12, 1967, to Mr. and Mrs. Garry Besecker, Five Forks congregation, Pennsylvania.

BRUBAKER—Vickie Lynne, born September 15, 1966, to Mr. and Mrs. Ronald Brubaker, Grantham congregation, Pennsylvania.

FREEMAN—Donald Eugene, born December 14, 1966, to Mr. and Mrs. Clarence Freeman, Five Forks congregation, Pennsylvania.

LANDIS—Wendell Robert, born January 27, 1967, to Mr. and Mrs. Martin Landis, Grantham congregation, Pennsylvania.

MINTER—Sherry Annette, born October 4, 1966, to Mr. and Mrs. Mark Minter, Grantham congregation, Pennsylvania.

NIESLEY—Darren John, born December 15, 1966, to Mr. and Mrs. Carmen Niesley, Grantham congregation, Pennsylvania.

VAUGHAN—Richard Lynn, born January 6, 1967, to Mr. and Mrs. Gary Vaughan, Bethany congregation, Thomas, Oklahoma.

WOLGEMUTH—Sherrilyn Renee, born November 29, 1966, to Mr. and Mrs. Dale Wolgemuth, Grantham congregation, Penna.

## Weddings

ZOOK-ZIH—Miss Beverly Jean Zih, daughter of Mrs. Victor Zih and the late Victor Zih, North Brunswick, New Jersey, and Mr. Wayne R. Zook, son of Mr. and Mrs. Harvey Zook, Orrstown, Pennsylvania, were united in marriage March 11, 1967. The ceremony was performed in the Durham Baptist Church, Durham, New Jersey, by the Rev. Clifford Loftgren, assisted by Rev. Charles Dorsey.

## Obituaries

ALLEN—James Allen, age 5, passed away February 10, 1967. Death was caused by coming into contact with an electrical transformer. He is the son of Mr. and Mrs. Keith Allen who moved to Colorado Springs, Colorado, in December.

Besides his parents he is survived by his grandparents, Mr. and Mrs. Dwight Allen, and his great-grandmother, Mrs. Florance Allen, Abilene, Kansas.

Funeral services were held in the Dallas Center Brethren in Christ Church, Pastor H. Melvin Boose officiating. Burial was in the Brethren Cemetery.

WINGER—Lawrence Winger was born November 7, 1900, and passed away suddenly at his home in Stevensville, Ontario, February 8, 1967. He was united in marriage to Clara Johnston who predeceased him in 1954. To this union was born two sons. In 1955 he was united in marriage to Evelyn Winger.

He united with the Brethren in Christ church as a youth. Later in life, he learned to know his Lord in a much fuller way.

He is survived by his wife, Evelyn; two sons: Roy and Bert, both of Ridgeway, Ontario, and eleven grandchildren. One sister and two brothers also survive.

The funeral service was held in Bertie Brethren in Christ Church, Pastor William Charlton officiating. Interment was in the adjoining cemetery.

## Letters to the Editor

Dear Brother Hostetter,

I was deeply interested in the article in the February 13th issue of the Evangelical Visitor (Today's Yesterday) sent in by David Engle, Sr. Particularly so since I was one of the converts of that meeting.

I note that the article does not say just what led up to that meeting. When Henry O. Musser, who later became a minister, accepted the Lord at a revival meeting of another denomination his parents announced a two night meeting in their home. Before the announced time for the Wednesday and Thursday evening meetings arrived, Henry's mother became sick and these meetings were held in my parents' home. At these meetings two married ladies and one single lady accepted Christ. Between Thursday evening and Sunday evening the husbands of the married ladies made an open confession of their acceptance of Christ in their homes.

It was then decided to have the continued meeting which lasted three weeks. The first two weeks only adults made a start, as it was then called. Sunday night following the two weeks meeting three young girls 10-12 made a start and it was decided to continue the meeting. It was on Wednesday night of the third week that I made the start. Nearly all of the converts united with the church, a few to other churches. With the exception of one of the young girls in the person of Annie Hess Zercher and myself all have departed this life.

Very truly yours,  
(Bishop) Irvin W. Musser  
Mt. Joy, Pa.

Dear Brother Hostetter:

My parents, Mr. and Mrs. R. L. Raser, Dallas Center, Iowa, visited Lois at San Salvador in Old Mexico. They wrote an interesting report of their trip by pickup to one of the villages. This is the type of trip that Lois has made for several years by donkey back with a Mexican guide. Many times they returned by moonlight or slept on benches, the floor, or what have you, until morning when they would return—usually quite exhausted. You can imagine what a blessing this pickup fitted with a camper, is to them now. It was supplied by the EMC churches in America after Lois did itinerary work in the states last winter. I quote from the letter.

Mrs. C. A. Frey, Jr.

"I will tell of our trip to Tanque Nuevo on the first Sunday afternoon. I wasn't sure that daddy would go, but found him with his mind made up and he would do the driving. I'm sure neither of us would have had courage for a donkey trip with the need of spending a night, but the 17 miles by pickup was something else even though the drive took over an hour and a half, almost entirely in second gear.

"After a good dinner of fried goat, vegetables . . . some truly delicious fresh pineapple, we made ready for the trip. Lois felt we should pack sandwiches and coffee for daddy and me, saying the rest would be served at least rolls and tea. There were four of us in the ample front seat. Daddy and I and Lois and our Mexican guide, Mr. Meme.

*Evangelical Visitor*



"We grew to love this precious man. He is like a wall to lean on; solid, trustworthy, and capable, perhaps in late 50's, his wife recently died. In the back were six or eight young people from the dormitory, perhaps several of them young teachers, fine precious young people from Christian homes who would 'grace' any church fortunate enough to have them.

Daddy had made two benches for the back of the pickup. Somewhere in his writing I am hoping daddy will describe the 'road.' I pass on to our arrival in Tanque Nuevo just as the sun was dropping below the mountains. We left part of the young people and Mr. Meme off on one side of the town where they would have separate services and we drove into the 'enclosure' where we were to have a service.

"The fence consists of huge cactus and within are all the animals—donkeys, perhaps oxen, an occasional horse, a few pigs, and fowl of various kinds. They are badly in need of rain in this entire area and the dust lies thick. Most of the homes have no floors and the animals wander in and out—that is the pigs and chickens.

"The children are dirty—unwashed, uncombed and un-nose-wiped. The mothers seem almost invariably to have a large baby cuddled in their serape with others at their skirts. This family where we arrived have a tiny chapel, about 12x18 feet, though they live on a dirt floor and have very little room.

"Since the coming of the girls, Lois and Caroline, they cleaned out this chapel which I believe had grain stored in it and keep it clean and white washed for services. There was a table for Lois to set up her Scene-o-felt and I believe one kerosene lamp. I'll pause just a moment to describe these Scene-o-felts. There is no comparison to them and felt-ographs. They are beautiful and of rich coloring. Someone keeps Caroline supplied with them at least partly free—she mentioned one set was \$40 for which she had received no bill (Caroline is a co-worker.)

"We went calling before the service at several homes much like the one I first described and an occasional one somewhat better, with a floor, neatly made beds and even a transistor radio.

"When we came back, daddy and I got in the camper and ate our lunch. The rest were served sort of a peanut soup. Lois brought us a sample with a tortilla as a spoon . . . it wasn't bad and I think I could have eaten it had I been hungry. She teased us and told us we could consider ourselves lucky, that she had to talk fast to keep us from having to join the rest. 'Mene PaPa—on a diet' (daddy is diabetic) saved us many a pitfall.

"Now it is time for the service and the people gather in. We carried in the benches from the pickup. The little ones sat on sort of a low log placed along one side. At length there are over 50 in the tiny room. The young people sing several carols and Lois gives the beautiful story with the aid of the Scene-o-felt. She speaks with her God given talent that helped her go to the state speech contest, and more under the power and inspiration of the Holy Ghost. How I wish each of you could have 'stood where we stood' that day. The poor of Mexico, bright faced Christians an exception, have dark and far too many unhappy faces. Many of the men drinking wasting what little they have. The people listen so attentively and after the service was dismissed seemed loathe to go. If the young people struck up a chorus they would come back and sit down again.

The young people in the back of the pickup must have been miserably jounced and choked with dust, but they took it all with good humor. We pampered Americans had heat

in the cab, but they had none in the back and believe me it gets cold when the sun goes down. I decided that Mexicans have the coldest houses (churches and schools) and the warmest hearts of anyone I know.

"When we got back to El Salvador that night it seemed almost incredulous to realize you were entering a town of over 2,000 people and see no lights except two on high poles outside the Catholic church and perhaps a light of an approaching train."

## News Items

### Rousin' Raisin Story

In the days following World War II, Menonite growers of grapes in California did donate raisins by the ton for overseas relief. With the gradual development of cooperative methods of marketing, it became less and less possible for the California brethren to give from their crops. In recent years the practice ceased altogether.

Then at year's beginning appeared a news item in the papers stating that the Federal Raisin Administrative Committee in Fresno was having difficulty in disposing of its 20,000 tons of 1965 surplus raisins. West Coast Relief Committee made a hurried contact to ask if voluntary agencies would qualify for buying the surplus food. In a subsequent session, the Raisin Administrative Committee decided formally to make the raisins available, but with the understanding that the price was to be that of the highest bidder of the wineries when their sealed bids would be opened on January 26, and that it be advised of the number of tons desired on or before February 15. The price, the Raisin Committee conjectured, would be somewhere between \$35 and \$75 per ton (as against \$230 a ton on the free market!).

The executive members of the West Coast Relief Committee took immediate action. A phone call to the Akron Office confirmed the useability of raisins in quantity. Ten Thousand Dollars was set as the goal. Fifty tons would be ordered for sure and fifty tons more by February 15 should there be a good response to the appeal. *The Reedley Exponent* got out 5,000 copies of "A Bargain in California Raisins" in a matter of hours. Regional Director Wingert made two Paul Revere night rides—one 300 miles to the north, and one 250 miles to the south—bringing to the churches the news of the bargain raisins. *Reedley Monthly* brought the news to the farther-away churches. Otto Jost, vice chairman, was interviewed on Radio Station KRDU. *Fresno Bee* and *Reedley Exponent* cooperated with news item and public appeal.

Response to the appeal has been overwhelming! As of February 25, 181 individual and collective contributions total \$14,062.20 in the raisins-for-relief drive.

God is indeed *not* dead! There is still *love* in the world! What demonstration of Christian compassion this has been! A neighbor comes to the Center with five \$20 notes in her hand; "I want this to go for raisins," she says. A group of students in Immanuel Academy skip three meals, give \$35 for raisins. Growers are happy to buy their grapes back from the winepresses. Sizeable checks from Western churches—in Idaho, Washington, Oregon, California, Arizona, Texas—are tangible evidence of the sacrifice and concern of many members. Some unexpected donations come from Kansas, from Pennsylvania. There may be differences in theology, but there certainly is unity in this magnificent demonstration of neighbor love!

After the opening of the sealed bids, the price to the welfare agencies was fixed at \$56.61 per ton. The lowest quotation for processing was \$26.50 per ton. So then, the total cost of a ton of raisins will be \$83.11, instead of the expected \$95 as quoted earlier.

It has taken some time for executive members of the West Coast Relief Committee to become fully aware of how big a bargain the raisins they are getting is. One hundred tons is equivalent to 6,667 thirty-pound boxes of raisins, and the price is approximately \$1.25 per box, or about four cents a pound. Where else can one buy so much food for so little money! Certainly the hand of the Lord must be in the deal! The \$14,062.20 now on hand will buy 11,272 boxes—enough to feed a good many thousands of hungry people. Let us thank God for this opportunity. At the full meeting of the West Coast Relief Committee on February 17, a motion was passed approving and commending the Executive for launching the raisin drive so very promptly when the opportunity was presented. The Committee paused in the midst of the business session to offer special thanks to God for the fine response.

The most providential aspect of this rousin' raisin story is probably that of the letter recently received from the Raisin Administrative Committee, which states that in view of both 1965 and 1966 large pool surpluses, permission for the voluntary agencies to buy raisins for relief is extended indefinitely. This means that the deadline for buying raisins has been removed, and that the raisins-for-relief project is not ended. Let us keep this excellent road from being used for wine and whisky and send as much as possible overseas for hungry people. There's now no limit!

### \$1,000 Says You Can!

A \$1,000 prize has been offered by the Christian Herald, non-denominational monthly published here, for the best plan for local community action to solve problems of racial integration.

According to the announcement, "the winning plan will be one that ordinary people can make workable at the grassroots." Action programs suitable for churches, schools, towns or individuals were suggested.

Deadline for entries in the contest is April 15. The winner will be announced in the magazine's August issue.

In an editorial, Mr. Stewart asserted that Negro-white relationships are at their lowest level in 10 years.

### Publishers Say Pentagon Cancelled Subs Over Antiwar Poem

The Defense Department has canceled 13,000 subscriptions to a Sunday school magazine because of a poem on napalm by a 13-year-old girl, according to the publishers, the Presbyterian Board of Christian Education.

The poem was described by the Defense Department as "an embarrassing item concerning Vietnam," the board said.

The author of the controversial piece, Barbara Beidler of Vero Beach, Fla., was writing in *Venture* used in Protestant Sunday schools of American military bases around the world and is aimed at the 9- to 12-year-old group.

"I don't know why this poem should embarrass the Defense Department any more than anything else that appears in newspapers," said the Rev. Dr. William Morrison, general secretary of the Presbyterian Board of Christian Education here. "It was only a little girl speaking her concern for little children."

The cancellation, he says, raises questions of religious freedom.



The magazine is not to be confused with the travel periodical of the same name or with the magazine of Christian Service Brigade.

#### **Delta Ministry Thanks Other Nations for Support**

On February 6, leaders of the Delta Ministry in Mississippi met with Dr. Z. K. Matthews, Ambassador to the U.S. and UN of Botswana, to thank him and the people in 20 nations who have given more than \$150,000 to DM in the past two years. Dr. Matthews is the former Africa secretary of the Inter-church Aid Division of the World Council of Churches, through which overseas churches channel their gifts to the Delta Ministry.

Mr. Owen Brooks, acting DM director, presented the Ambassador with a wooden cross, hand carved of oak and hickory by Freedom Crafts workers in Freedom City, Miss. "We congratulate you on your country's independence," he told the Ambassador, "and hope that some day the Negro people of Mississippi will also be truly free."

Mr. Brooks reported that in addition to sizeable contributions from countries such as England and West Germany, "we were moved to receive \$680 from churchmen in Cameroon, \$280 from the bi-racial Christian Council of South Africa and, even in this drought year, Christians in India sent us \$211," he said.

Mr. Clarence Hall, farm director in Freedom City, described the current situation to Ambassador Matthews. The problem of evictions from plantations continues to grow, he said, due to mechanization, cuts in cotton acreage and now the new minimum wage law. He added that the Delta Ministry now has the largest civil rights staff in the state as other groups are losing the financial support and national appeal they enjoyed a couple of years ago. This places additional burdens on the DM, he said, in the struggle for equal rights for Mississippi's impoverished Negroes.

#### **Catholic Missal, Not Bible, Used As Johnson Took Oath In Dallas**

Published reports indicate that when Lyndon B. Johnson was sworn in as the 36th President of the United States, a Roman Catholic missal was used instead of a Bible.

The missal is a liturgical book which contains the prayers and ceremonies for the celebration of Mass.

The Washington Post said that when Mr. Johnson was sworn in aboard Air Force One, the missal was located inside the plane in a cardboard box, still in its cellophane wrappings. Both the administering judge, Sarah Hughes, and Mr. Johnson assumed it to be a Bible.

It is not mandatory that a President be sworn into office with use of a Bible. Three other Presidents—Jefferson, Theodore Roosevelt and Coolidge—for varying reasons, failed to use the Bible in their oath-taking. The Constitution and federal laws do not require its use.

#### **Hargis Admits Writing Speech Attacking Oxnham**

A conservative clergyman, noted for his national right-wing radio broadcasts, has disclosed for the first time that he wrote the famed Senate floor speech by the late Sen. Joseph McCarthy attacking the late Methodist Bishop G. Bromley Oxnham.

Billy James Hargis, 41-year-old director of the Christian Crusade, discussed his drafting of Sen. McCarthy's 1951 speech in an article by Pete Martin in the March issue of the Christian Herald.

#### **BGEA Vice Presidents—All Three**

At a recent board meeting in Dallas, Tex., of the Billy Graham Evangelistic Association, three members of the Billy Graham team were named vice presidents of the organization.

George M. Wilson, formerly vice president and treasurer, now is executive vice president, a position in the corporation. He continues as treasurer, a post he has held since 1962.

The new administrative vice president is Robert C. Root, who has served as office manager of the Minneapolis operation for the past two years. He will continue in his same duties with wider responsibilities.

After three years as special assistant to Billy Graham with responsibilities in public relations, W. Stanley Mooneyham was promoted to vice president in charge of international relations for the world-wide evangelistic organization.

In his new position, he will coordinate and supervise the various ministries of the association carried on by offices on five continents. He will spend about half of his time overseas.

#### **Baptist Program On Bible Written By A Catholic**

Dr. Paul M. Stevens, director of the Southern Baptist Radio and Television Commission, found himself in the unexpected role of upholding a Roman Catholic.

This circumstance came about when a reporter noted that the script writer for the \$700,000 series of three films produced by the Baptist commission is a Catholic—Philip Scharper.

"Philip Scharper was recommended to us by NBC in 1958 and since we began working with him at that time we have become thoroughly convinced he is spiritually qualified," Dr. Brown replied.

#### **Tithing By Credit Card?**

Contributions to the church via the credit card route was calmly termed "a little ahead of its time" by a bank official.

Dr. Royald V. Caldwell of Portland, Oregon, contacted Bankamericard and claimed the convenience would be worth the 3 per cent discount.

However, Dr. Caldwell was not first. A Bank of America subsidiary—Bankamericard—said it already had been approached by other ministers who perhaps had the idea of keeping the church in step with the times.

#### **Minute Broadcasts Free To Stations**

Two new releases of Minute Broadcasts are being offered for public-service programming to all stations in United States and Canada by Mennonite Broadcasts, Inc., Harrisonburg, Virginia.

Two discs of ten 60-second spots each are being offered to stations who will air them regularly in their program schedule.

Productions include slice-of-life dialogs, humor, and human commentary. Each spot portrays in a listenable way the highest ideals of family living. Without denominational slant, each spot has an identification tag—"Produced by the Mennonite Church," which can be omitted.

An Ohio program director says of Minute Broadcasts, "This is the type of public service that has been needed for a long time in religious spots. Especially the type of hard-hitting no-words-pulled scripts that have been occurring."

#### **McNamara Restores Presbyterian Journal to Approved List**

Secretary of Defense Robert McNamara has restored a Presbyterian Sunday School magazine to a list of recommended publications for the Armed Forces. His action may have ended a budding controversy.

Earlier, the Defense Department had cancelled its 13,000 subscriptions to Venture magazine because of an "embarrassing" poem about children in Vietnam wounded by napalm which appeared in the magazine's February issue.

#### **In Fighting Crime, 'Don't Forget God'**

The National Crime Commission left something out when it reported the obvious relationship of poverty, ignorance and discrimination to an increasing crime rate.

So said one of its members in a minority opinion. Miss Genevieve Blatt, attorney and former Pennsylvania Director of Internal Affairs, said the commission report "neglects to recognize godlessness as a basic cause of crime and religion as a basic cure."

It is true that "all too frequent unwillingness of many religious groups and of many presumably religious individuals to live by and not just to profess the moral precepts common to all religions has all too frequently blunted the effectiveness of religion in preventing crime," Miss Blatt said.

Casting a backward glance at history, Miss Blatt stated: "We were a God-fearing people at one time, and proud of it. We must be that again if we expect to see the crime rate substantially reduced."

#### **Conscientious Objection Queries are Increasing**

A noticeable increase in inquiries on conscientious objection to war is noted by a Christian Churches (Disciples of Christ) staff executive.

Robert A. Fangmeier, who handles citizenship matters for the United Christian Missionary Society (UCMS), said requests for CO data now number three to five a week. Before escalation of the Vietnam War, he said, the average was 15 to 20 per year.

"It has been my experience in 30 years of dealing with this sort of thing," Mr. Fangmeier said, "that they are more likely to evade their conscience than evade the draft."

He pointed out that some men already in the service want to get out, making the job doubly difficult.

One serviceman wrote that he had not really faced up to the issue of whether he could kill until he went through simulated combat experience in training.

#### **Rumania Now Accepting 20,000 Bibles A Year**

More Bibles are now being sent into Communist Rumania in eastern Europe, despite "occasional fluctuations in the official climate," according to the British and Foreign Bible Society.

It said a few years ago the Bible Societies were sending only 2,000 Bibles annually into Rumania, but now the figure is nearer 20,000—and 20,000 Rumanian Bibles are, in fact, now being printed here in London.

The Society also issued new data on Eastern Europe showing that 13,000 New Testaments were recently published in Prague, Czechoslovakia, and 20,000 Czech Bibles are now on the presses there. This printing is on paper supplied by the Bible Society.